

# CRC breaks ground for new Canadian home

Marian Van Til

BURLINGTON, Ont. — The Christian Reformed Church in North America will soon have a more obvious presence in Canada.

On December 13, 1985, ground was broken for a 9,000-square-foot facility which will house the Canadian arms of the Christian Reformed World Relief Committee (CRWRC), the Council of Christian Reformed Churches in Canada (CCRCC), CRC Publications,

and the Canadian financial headquarters for CR World and Home Missions and The Back to God Hour.

Participating in the ground breaking were Burlington Mayor Roly Bird, denominational Stated Clerk Leonard J. Hofman, denominational Financial Coordinator Harry Vander Meer, two (Canadian) Synodical Interim Committee delegates, CRC Office Manager Rudy Hulst, CCRCC and CRWRC heads Arie Van Eek and Harry



Stated Clerk Rev. Leonard Hofman and Synodical Interim Committee members Marinus Koole and Rev. Anthony De Jager at ground breaking.

# Calvinist Contact

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Veldstra, and other city and construction company representatives. The denomination's 1985 synod approved the new headquarters which will cost \$500,000. Bay City

Construction of Burlington is in charge of the project. The lease on the church's present rented office space expires in April by which time the move to the new headquarters on Mainway at Walker's Line must be made.

Church employees say they'll be happy when they no longer have to "sit on top of each other" or step over boxes to get from one end of the office suite to the other.

## Thinkbit

*Tradition is the democracy of the dead.*

G.K. Chesterton

## Land claim struggles can provide Christian social witness

Margaret Griffioen

LYELL ISLAND, B.C. — Haida Indians see life as an integrated whole, in which matters of the spirit are very much intertwined with the rest of life. That is why in their struggle to settle land claims here, clergy and other religious organizations such as the Mennonite Central Committee (MCC) are actively involved.

In November 1985, nine Haida were given suspended sentences by a British Columbia chief justice for their involvement in blocking logging companies' road accesses on Lyell Island. They will each serve six-month prison terms if they return to the blockade site. The nine refused to promise that they would not return.

"While I respect your courts and your laws, something within me is way more powerful," Diane Brown, one of the nine, told the court. "The need in my soul to protect my land happens to be stronger than your laws."

## Land belongs to Haida

The Haida claim that the 110 km. string of islands off the southern tip of the Queen Charlotte Islands (which include Lyell) belongs to them. The Vancouver-based Western Forest Products and Frank Beban Logging own the logging leases on the islands and plan to cut 20 per cent of the archipelago's 60,000 acres during the next 45 years.

No battles have been fought or treaties signed by the Haida giving up the land. The provincial government refuses to recognize aboriginal land rights. To do so would set a precedent putting the government's assumed ownership of huge tracts of the province in jeopardy.

Since 1974 the Haida have protested logging in the area, and in 1980 they launched a land claim with the federal government. In that they are supported by environmentalists who see the area as a unique and fragile natural preserve.

## A provincial problem

But, according to a report in *Maclean's*, the area is provincial Crown land, and therefore "responsibility for resolving the issue lies with the British Columbia government. In June 1984, the Ministry of Forests stopped approving applications for new logging. On October 18, Environment Minister Austin Peltier announced that he would form a committee to review the situation. But industry analysts say a logging ban in the area would result in the loss of at least 1,000 logging and millworking jobs. That claim has been influential in government circles. Indeed, on October 22 the ministry of

Continued on page 4...



Hesitating at the door

Who will welcome us to 1986?

None of us have been here before.

Has God been here before that He can play the host?

Or are some places without welcoming committees?

They say there are noises of battle in the place.

Some have smelt the odours of corruption.

Is death standing guard in one of the rooms?

The psalmist says The Lord prepares a table

In the presence of enemies.

Then there must be a host, also in this place.

Let's open the door and find out.

BW

## Maritimers donate tools for peace

Anne Hutten

HALIFAX, N.S. — In their first

Maritime campaign, Tools For Peace volunteers collected a staggering volume of goods for farmers in Nicaragua. Originally a project of Oxfam, Tools For Peace is now an independent effort, although still supported by the Oxfam organization.

The aim in the past has been to supply the most basic farming tools to Nicaraguans who are caught in the middle of a civil war, and who live in sometimes desperate poverty. This year, the emphasis was on personal supplies, as well as the original hoes and shovels

supplies alone: syringes, sutures, bandages and the like.

Also donated were many blankets, bicycles, one motorcycle, typewriters and tape recorders, carpentry tools, and even one electric accordion. Visits to schools resulted in children cleaning out their lockers for gifts of scribbblers, pencils, calculators and markers.

The Kentville and Wolfville areas also had a major effort going, for about \$6,000 worth of donated goods.

Children's clothing, basic household goods and blankets were among the gifts received. The Sydney group aimed at blankets primarily, while Pictou county sent blankets and clothing. Mahone Bay added toys to that list.

Small groups at Amherst and Antigonish sent what they could, and from many parts of the province donations of money went to Halifax.

## Effort to be repeated

Cressman pronounced herself very pleased with this first effort, noting that it wasn't just the gifts that count, but the project had shown a real increase in awareness among individuals, schools and church groups.

## Goods coming in from all over

Halifax was the centre of activity for the Nova Scotia campaign, with as many as 25 people volunteering time at the collection point. At weekly work nights during October and the first part of November, goods coming in from the city and other points were sorted and packed for shipment.

Donna Cressman, a nurse who spent a good deal of time on the project, says they received \$50,000 in medical

## In this issue:

100s of CRC members are responding to their church's hymnal revision . . . . . p.6  
Herman de Jong speaks through a street-wise girl who has seen too much too soon . . . . . p.8  
Christian rock singer Amy Grant: Does she have the right priorities? . . . . . p.9  
Jenny Visser describes "Sunday morning at Beacon Hill Lodge" p.10



# Calvinist Contact

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Editor: Bert Witvoet  
Publisher: Stan De Jong  
Editorial Assistants: Marian Van Til, Henry de Jong  
Accounting: Willy Suk-Kleer  
Advertising: Shirley Mulder  
Circulation & Mailing: Grace Bouwman  
Layout & Design: Margaret Griffioen  
Typesetting: Kim Yonghui  
Western Canada correspondents: Jeff Adams,  
Reinder J. Klein

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3  
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## Fill up with books and check the magazine rack

Literacy of the majority of a population is a rather recent phenomenon. In past ages people had an almost mystical reverence for books. Anyone who could read a book was considered very learned.

One important development that changed the elite status of readership was the invention of the printing press in the mid-fifteenth century. By itself it was not able to lift the masses from the depths of illiteracy, but it helped to make books and papers more readily available. It was not until laws for compulsory education were passed in the latter half of the nineteenth century that literacy took a firmer hold of populations.

Then came the dawn of a new era in the 1960s: the appearance of the electronic media. According to prophets like Marshall McLuhan a new generation would be wired into a "global village" of post-literacy. In other words, people would stop reading and rely on television and computers to give them information and entertainment.

### People still read

This prophecy has not been fulfilled, according to *Leisure Reading Habits*, a survey of the reading habits of Canadian adults (conducted by Ottawa and published in 1980). According to the survey, it has become evident that, although the role of the printed media has changed significantly, books, newspapers and magazines have become far from obsolete. People have not stopped reading.

The survey indicates that during a one-year period preceding the survey 8.5% of the population (non-readers) did not engage in any leisure time reading; 28% of the population (non-book readers) engaged in some reading but of newspapers or magazines only; 63% of the population (book readers) included books in their reading.

The high percentile of book readers is good news for the publishing industry. But it is also good news for the Church of Christ. Imagine how the spread of the Gospel would be affected if people were no longer able to read. The electronic media would no doubt be used to spread the Gospel, but how can an audio-visual, momentary message replace the more accurate and lasting message of the printed Word? Bible study would be virtually impossible unless people could read.

But spreading the Gospel by means of the printed word is not the only reason the Church should be happy with the news that people are still reading. It is of the utmost importance to the coming of the Kingdom of Christ that people continue to read newspapers, magazines and books. That way they can stay in touch with their past and present world, and can become better equipped to carry out the mandate to make something of this life and this earth which the Lord has given to humanity.

### Good news not overwhelming

Of course, a survey does not tell the whole story. That 63 of every 100 people reads books is not the same as saying that those people are culturally very active. Maybe the books they read are comic books or how-to books. Perhaps they read only one or two books a year. And if the reading habits of magazine readers are any indication, then fashion, homemaking and sports rank in the 20 percentile mark, with religion coming in at 11%. In other words, the reading may not be very serious reading.

We are also told in the survey that Canadians spend about 5% of their leisure time reading books, while about 20% of leisure time is spent watching television. One could wish that to be the other way around. So let's not jump too high for joy.

The words of the Preacher in Ecclesiastes that "of making many books there is no end, and much study wears the body"

*could* be applied to our time. There is indeed a glut of books, and there may be people who need to get away from books and their pursuit of knowledge. But the majority of our generation are not in danger of wearying their bodies by reading or studying too much. In fact, if anything should strike us during discussions about a variety of issues in church and state, it is that people do not read enough, at least not enough material that would make them better informed about significant developments in our world.

But at least we have not yet entered a post-literacy period. Let's hope that the reading trend continues, and that our homes encourage reading.

### People could do better

Francis Bacon once wrote that "reading maketh a full man; conference [speaking] a ready man and writing an exact man." He did not say what television maketh, but a case could be made for saying that television makes a passive or empty person, although an informative or creative program can also make a full person.

Reading, especially of books, is a necessary activity if we want to assume some responsibility for what goes on in our society. There may even be pleasant spin-offs for other areas of endeavour. The Leisure Reading Habits survey also shows that readers of books are more active in other areas of cultural activity than are non-readers and non-book readers. This should effectively remove the stigma of being a "bookworm" or "bookish person." The areas for which bookreaders seem to have more time include such activities as sports, listening to music, watching TV, listening to the radio, engaging in arts activities, playing a musical instrument, visiting or talking to friends, engaging in volunteer work, going out for dinner or theater, taking lessons, engaging in hobby or craft activities, relaxing, reflecting or planning.

The use of the term "habits" in the survey is not unimportant for our consideration. We develop *habits* of reading, just as we develop *habits* that keep us from reading. And changing habits must be one of the most difficult tasks assigned to human beings. But it's not impossible. And for people who join the ranks of those who read at least one good book a month, the rewards are greater than just becoming a "full" in the way that Bacon used it. You end up becoming a responsible, creative and stimulating person.

And Christ will get more mileage out of you!

## Letters

### Likes variety

We like C.C., especially Rang's articles and many more; and the Dutch section — keep it up, please.

Why not put in a series about prayer, our communion with the Lord? I would like it to be deeper in spiritual life. The articles from the late Rev. Van Andel were very good.

May God bless you richly.

Mrs. C. De Jong,  
Wellandport, Ontario

### A month old is not bad

And you thought mail service in Canada was bad. Since last fall we have

switched from sending our paper through the regular mail to Nigeria to sending three subsequent issues with the Christian Reformed Church mailbox via Grand Rapids, Michigan. One of our readers there appreciates the new system. He writes:

Thank you for your letter and the bundle of C.C.s. I think it is great that you are able to send the Calvinist

Contact by courier as you did this last bunch. The earliest of the copies may be a month old, but that is still about two months faster than the way we used to get them.

Under the old system it usually took about three months for the C.C.s to get here if everything went right. It was not



## Story

### The bed at the window

#### A true story

Lini R. Grol

Mrs. Claire was a cheerful soul and we all, staff and fellow patients, said that she brought love and laughter to the ward. She was in a four-bed room — two beds at the window, two near the door. It was a nice arrangement — for talking back and forth, that is, on the days they all felt well.

Mrs. Claire too had known a few silent days after her major surgery. But not long. "I'm not taking this lying down," she joked and soon scrambled out of bed. "I've battle in my blood," she said as she painfully made her way to the bathroom, and added proudly, "My ancestors were soldiers." She straightened herself to show us how a soldier marches. We all laughed and shouted, "Show off," and they shook their heads, wondering how Mrs. Claire could be up so soon and strutting about.

#### Going home

After the doctor have completed examining her, she shouted to us, "I am going home tomorrow, I am going home tomorrow; wait till I tell my hubby." Off she went to phone him, and prepare him for her return home.

The next morning she was up early, and as usual, doing small errands for her roommates. She chatted cheerfully, "Gee that reminds me. I had a lovely dream last night. I dreamed I was in your bed Mrs. Johnson, and there was lovely music. Then several angels came to take me somewhere. I felt ever so light and so happy."

Her eyes laughed when she looked around, than at Mrs. Johnson. "I guess it was because I had asked for that bed when I came, but I couldn't get it, because you needed the oxygen. I'm so glad you are so much better." She patted Mrs. Johnson's hand. "We both are going home, and now I could get it, and don't need it anymore." She chuckled, "The story of my life."

She shrugged and hurried to her bed. "I had better get ready; my husband might be early and I'd not even be ready." Indeed her husband was in

time. He beamed when he saw her, and she flew towards him and threw her arms around him.

#### Bearded angels

"Well," said Mrs. Johnson after the two had left. "That's the angel for you, beard and all." And another joked, "Who knows, there may be bearded angels for all we know." More than once that day the patients mentioned Mrs. Claire. They missed her kindness and good cheer. They rejoiced with her recovery though, and pictured her at home with husband and children.

Early the next morning the ladies were disturbed by a new admission. The newcomer moaned pathetically. They watched with concern as the nurses lifted the new patient into the bed by the window. "Oxygen quick!"

The other patients watched, even though they could not see what was happening, for the curtains around the bed were closed. Even so, they heard the voice and knew at once their friend Mrs. Claire had come back.

The two ladies looked at each other; none dared mention Mrs. Claire's dream, but each knew what the other thought: "The bed at the window, in her dream."

#### Sudden death

Doctors and nurses were bustling about, trying to save her. Before the sun came up, she was wheeled out of the room again, a sheet covering her face.

As always with a sudden death, the patients were subdued. Then one of the nurses said, "Remember Mrs. Claire's dream? If the dream has come true so far, she'll be happy, and has been carried off by angels."

They smiled, wanting so much to believe that Mrs. Claire was happy.

*Lini Grol is a published author and a retired artist living in Fonthill, Ontario.*

## Longer Letter

### Resident pleads for sensitivity

Come to Holland Christian Homes in Brampton. Be a guest at Covenant Towers. You might ask, "is this the end of the road, a forgotten corner? Or is this the place where the fittest and most productive persons get first class treatment?"

First of all, praise to the H.C.H. organization for putting up such a unique care project, as was expressed in an approximately \$1,000 advertisement in the *Globe and Mail*.

The staff is daily engaged in making our stay as comfy as possible, especially the dietary staff under the guidance of dietician Miss Marg Smit and chef Noordam. They present us daily with such a well-balanced diet, with sufficient roughage to make Eslax extinct.

#### No consideration for disabled

In your report on the opening of Faith Manor (C.C. Dec. 13) you quoted President Feenstra's reference to "a vision produced by free minds, minds that have faith in God, and believe in themselves and their fellowman."

Being one of the tenants, paying from \$8,000 to \$12,000 rent a year, I must tell you that we have not lost our faith in God, and we believe in ourselves. But we are beginning to lose faith in our fellowman.

If you, Mr. Witvoet, had arrived in an automobile carrying the international sign of the disabled, you would still be driving around hopelessly on McLaughlin Road S., because you would not be able to find a place for your tired Michelins.

The planners seemingly never entertained the thought that among the tenants, ranging in age from 59 to 94, there might be some infirm, disabled and handicapped people. So why arrange proper parking for those people (only 14 with automobiles at present, but desperately looking for signs so prominently displayed at civilized institutions like churches, banks, shopping plazas, etc. "Reserved for the Disabled")?

Honestly, Mr. Editor, it was shocking to see signs go up at choice parking spots

some 10 to 20 feet from the front door, not for the crippled, but for money makers and money changers; that is, staff members and people who patronize the bank and other commercial establishments in the building.

You may ask, where do the infirm, the disabled, the handicapped go? Take your pick from 100 to 400 feet away from the front door. Who worries about snow and icy parking lots?

#### No privacy in the diningroom

If you arrived weary and heavy laden, physically and mentally, come in and sit down in that "luxuriously furnished diningroom."

But, Mr. Witvoet, since you were here, things have changed. While you are enjoying our meals, you might lose your appetite by being confronted with three so-called abstract paintings, each approximately two or three metres, covering the nice wood panelling.

The title of one is "Human Water." When I looked through Webster's, I noticed that in the other official language of the land it is called "piss." I don't think a description of colour is required.

Since you were also in the entourage of officialdom, which was introduced to us while we were having dinner, we the tenants, paying the bills, were not amused being used and put on display.

Such was the case when an ambassador and consul of a foreign country (be it a friendly, but dubious NATO ally) benignly looked down many people do balcony, smiled and waved so gently (his lips formed the word "daag").

The tenants were apparently not worthy of being invited to the unveiling of the plaque. I am not aware that any of the Tenant Association board members were part of the group of dignitaries.

We tenants hope this has been the last parade through our diningroom. We are not on display. It's not like it was in the Dark Ages, when keepers opened the asylums on Sunday afternoons so the people could be entertained.

**Hendrik Plantinga**  
Brampton, Ont.

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

22nd issue was out of Christian love, I found it misplaced.

Our Lord did not specify to whom we should open our arms and our love, but rather He commanded that we love all as we love one's self, and more importantly as He first loved us.

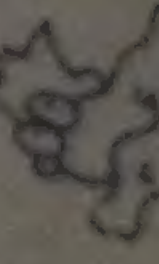
Yes, it may be that Mr. Manns will prove to be as one of the nine lepers who did not come back to thank Jesus, but he might also be the one who did.

We are told that we are not to judge and, as is said in John 6:37, "... he that cometh to Me I will in no wise cast out." The Lord came for all and we as His

missionaries must go and reach out to all who wish to know Him.

We must respond in faith for that is the will of God.

**J. Lauziere,**  
Wayne, P.A.



### Pontius' Puddle

#### WISHES FOR THE NEW YEAR

by PONTIUS

MAY OUR PONDS NOT TURN SCUMMY,  
MAY FAT FLIES FILL OUR TUMMIES,  
MAY THE ROCKS UPON WHICH WE SIT,  
ALWAYS STAY SMOOTH AND SUNLIT,  
MAY THOSE WITH WHOM WE LIVE,  
LOVE, JOY, AND HAPPINESS GIVE,  
MAY THE GOD WHO ART IN HEAVEN,  
TOLERATE US 'TIL '87.

SO TO THOSE WHOM WE HOLD DEAR,  
A VERY MERRY NEW YEAR,

BUT TO THOSE THAT WE DISLIKE,  
MAY THEY —



PEACE ON EARTH TO ALL  
GOD'S CREATURES IN 1986

MMMPHI



### Editorial caution misplaced

Though I know that the advice given in the editorial note accompanying "Letter from prison" in the November

**Andy Horlings,**  
Jos, Nigeria

unusual to get them six months late. Some came a year late, and believe it or not, the odd one came two years late. Even though much of the C.C. content is not necessarily dated, it is still nice to have relatively current material.

I recently received a bunch of books, which I ordered for the bookshop in early 1982. Needless to say they were well mildewed and mostly useless.

Thank you again for your efforts in getting the C.C. to us in good time. May God bless you and strengthen you in your task.



## News

### Land claim struggles can provide Christian social witness

... continued from page 1.  
forests approved new cutting rights for [Western Forest Products] on Lyell Island."

#### Stop development during negotiations

While land claims are being solved the Haida (working with the interdenominational group, "Project North" and MCC's "Native Concerns" program) want no industrial or resource development in the disputed areas that would complicate future negotiations. They consider the logging on Lyell as such a development and feel that setting up blockades is their only recourse to the current laws which put Haida land claims in doubt before the government even agrees to seriously examine them.

In a December 5, 1985, letter to B.C.'s Premier William Bennett, MCC Canada executive director Daniel Zehr expressed concern that "there really is no provincial forum provided to the Haida for processing their constitutionally guaranteed aboriginal rights."

#### MCC encourages negotiations

Zehr's letter encouraged the provincial government to negotiate the Haida land claims saying that failure to do so could "result in further alienation, the ultimate harvest of which can only be undesirable."

The letter went on to state MCC Canada's awareness of the province's dilemma in setting a settlement precedent and a court order forbidding interference with logging operations, as well as the government's participation in constitutional discussions about aboriginal rights. It also said that MCC Canada shares the Haida people's concern about the perplexing lack of

access to government decision-making.

#### A Christian concern

Native Concerns director Menno Wiebe says it is appropriate that MCC and other church organizations be involved in this discussion because the Haida, many of whom are deeply religious, have always made it a point to include Christian leaders in negotiations.

"They say, 'If the clergy goes that means that you want God out of the picture, and we're against that,'" says Wiebe.

The situation in B.C., says Wiebe, "is a unique opportunity for Christian witness from our position of social acceptance."

### RCBPA protests Sunday openings

**Marian Van Til**

HAMILTON, Ont. — The Reformed Christian Business and Professional Association (RCBPA) is "extremely alarmed at the growing number of retail stores that have

decided to stay open for business on Sundays," says its executive director, Arend Kersten.

Kersten, on behalf of the RCBPA, has written Gerald Paul of Robinsons Department Stores, protesting those stores' Sunday operation "in direct defiance of the laws of Ontario."

Kersten says his organization has also "shared our concern with a number of government representatives."

Though Robinsons has "obviously ... dismissed the religious argument for staying closed on Sunday," Kersten tells Paul there are "persuasive, non-religious reasons" for doing so and for "providing a common day of rest for employees and employers both."

The RCBPA feels that Robinsons, by staying open on Sundays, is "by actions and example" contributing to the "moral decline of Canadian society."

### and magazines he's Kapers



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## Cinema Summaries

**Marian Van Til**

### Clue

*Rated Parental Guidance*  
*Stars Eileen Brennan, Tim Curry, Madeline Kahn, Christopher Lloyd, Michael McKean, Martin Mull, Leslie Ann Warren.*

If you've ever played the Parker Brothers board game classic, "Clue," you'll be tempted to see this movie which is based on the game. But you'll undoubtedly enjoy playing the game more.

"Clue," for any who have escaped the board game syndrome, presents a murder mystery and allows players to figure out "whodunit." The film attempts to do the same and it has even been released with three different endings. (Small towns get Ending A, medium-sized cities get Endings A and B or C, big cities get all three.) Viewers won't know ahead of time — except by word of mouth — which ending they'll be seeing. A clever marketing ploy; but no sane person would want to see the film more than once. And Christians probably won't want to see it, period.

*Clue* has a few funny moments as it aptly satirizes North American attitudes toward corpses, but that's not enough to make viewers sit through a contrived, convoluted, and very secular film.

Good comedy is uplifting and often teaches us something about ourselves or the world while making us laugh. This film — even as a comedy — could have been an opportunity for intriguing characterizations of Colonel Mustard, Mrs. Peacock, the Butler, et al. There could have been fascinating interplay between such a motley ensemble of characters while making valid comments about fallen human nature.

But most of the comedic moments in *Clue* occur between characters who are flat, flippant, and amoral. They flit around in a one-dimensional world so far removed from normal human experience that the Christian viewer can feel no thread of commonality with their surreal world.

**Not recommended.**

### Officials who removed religious signs sued

WASHINGTON, D.C. (EP)

— Officials who tore down signs bearing Bible verses during a football game at RFK Stadium are being sued for violating the First Amendment rights of the men who posted the signs.

Rollen Stewart and Stephen Francis are suing the District of Columbia Armory Board,

its general manager, and Mayor Barry. The complaint charges that the officials have "arbitrarily and capriciously discriminated against [Stewart and Francis] and their ideas and concepts, in violation of the rights of free speech and equal protection of the law," guaranteed by the U.S. Constitution.

Francis' trouble with the Armory Board (which manages RFK Stadium) began on January 8, 1984, during a

playoff game between the Washington Redskins and San Francisco 49ers. Just prior to kickoff, he hung two 15-foot paper banners on the railing behind the 20-yard lines. The signs said, "John 3:16," which Francis believes is the "single most important statement of biblical truth."

The signs were removed by armed guards, and Francis was "threatened with arrest" when he attempted to replace the sign, according to the suit.

Francis argued that he was discriminated against because of the religious content of his signs. Francis and Stewart contacted the Rutherford Institute, a non-profit legal organization specializing in religious liberty cases, and Virginia Senator Paul Trible.

After some correspondence, the Armory Board enacted a new stadium policy allowing the display of all signs except those that "are obscene or provide free advertisement of products or services."

Francis and Stewart then hung three signs during another Redskins game November 3, 1984. According to the lawsuit, general manager James Dalrymple ordered the signs removed before the national anthem, although he was shown a letter detailing the new stadium policy.

John Whitehead, president of the Rutherford Institute, claims the officials' actions "constitute clearcut unconstitutional censorship of religious expression. Having opened the stadium as a public forum in which patrons express their views or comments through a particular form of speech, the defendants cannot discriminate against the plaintiffs on the basis of their religion," argues the suit.

### Broadcasters plan to 'blanket the planet'

CHATHAM, N.J. (EP) —

Leaders of the world's three largest Christian broadcasting organizations have agreed to cooperate in an effort to blanket the planet with the Gospel by the year 2000.

"We are committed to provide every man, woman and child on earth with the opportunity to turn on their radio and hear the Gospel of Jesus Christ in a language they can understand, so that they can become followers of Christ and responsible members of His church," said the joint statement issued by the presidents of HCJB in Quito, Ecuador; Far East Broadcasting Company; and Trans World Radio.



## Pressreview

**J**ingle bells, jingle bells, jingle all the way; oh what fun it is to make the Tories wait. The Progressive Conservatives invented it. You make some kind of procedural motion and then you don't show up for the vote. Presto! The House of Commons grinds to a halt, and the government is foaming at the mouth. It is all in the name of the country's interest, of course.

The Liberals did it this time because the government wanted to pass some tax legislation in an awful hurry before the Christmas recess. Underneath it all is the Opposition's discontent with the sale of the DeHavilland plant. The dollar figures

quoted both by the government and the Opposition in connection with this sale are so different that I fail to be able to make heads or tails out of it.

I do have, however, a pretty good idea what is going on in the gasoline retail business.

What is going on is that we are being ripped off by the big oil companies. The independent gas retailers are being squeezed into the price patterns of the big

refiners. The new pricing policy which forces the independents to buy at the set prices of the refiners destroys the strong competitive influence that the smaller retailers have been able to exert, and while the oil prices at the world markets have

dropped significantly, the prices at our pumps have not come down. We're talking mega bucks here, you know. And the Petro-Canada chain is not helping much either. They own now generally one out of every three service-stations in Ontario and in the West. Where is Ed Broadbent when you need him?

**M**ulroney and Bourassa met. It was a sort of scouting expedition for both. Free trade and the constitution were of course the main topics of conversation. Bourassa holds to the traditional Quebec line. Quebec wants the right to veto constitutional amendments. There were also many goodwill gestures. In the provincial parliament part of the Liberal's legislative plans were read in English, and it was said that Quebec belongs in the

Canadian federation.

Federal employees who reach the age of 65 won't be forced to retire if that is their choice. The Tory cabinet is in the process of examining recommendations calling for an end to mandatory retirement.

**A** very interesting report of a task force headed by the Deputy Prime Minister Erik Nielsen, the man without a laugh, stated that the government could save billions of dollars. Most of the readers of this column could have come to that conclusion without any expensive study. The auditor of Ontario believes that waste in that province could amount to hundreds of millions of dollars. Let me cite just one case from his extensive report: \$15,000 was spent on repairs to a truck after the decision was made to replace it with a new one. The new truck that did replace it cost \$13,800. Nice going!

Among the more distressing news is confirmation that India has atomic capacity. My mother always told me to be mindful of the poor children in India. Now we know why they

## South Africa — a country in conflict (3)

### The walls are crumbling

John Plaatjes

In October of 1978, Dr. Allan Boesak was the leading spokesman for the motion adopted by the Dutch Reformed Church Mission Synod that demanded from the government the removal of the insulting Mixed Marriages Act, the dismantling of the iniquitous Group Areas Act and other oppressive and discriminatory laws which were offensive to the majority of South Africans, if not the human race.

White pastors facing opposition and ostracism from families and friends, loyally stood by the motions. Only a few have been acted upon.

Now, seven years and many heartaches later, we can say that there have been certain cosmetic changes. Some offensive laws have been wiped from the statute books, but the corpse of apartheid is still lying around waiting to be buried. The funeral cannot be soon enough.

The wheels of government grind too slowly for those who shout "Freedom Now!" What is not shown on TV is the desperate effort of the government to come to terms with the volatile situation. Decisive changes have been announced by Pieter Botha.

### A bold suicidal move?

One of them is the acceptance of the principle of granting blacks a greater share of political power, perhaps with a qualified vote, for starters. A reversal of policy would be to grant common citizenship to all South Africa's blacks, 20 million of them. In other words, the Homelands policy will be declared null and

void, and what would naturally follow would presumably be the scrapping of the Pass laws restricting the movement of blacks.

To many Afrikaners and other whites, this is suicidal and Mr. Botha may very well be ostracised for this bold decision. However, there are signs that the walls of apartheid are crumbling.

The devaluation of the rand and the economic recession goaded by a hostile western world from outside, as well as violence and opposition on the inside, may succeed in doing what years of pleading and reasoning could not do.

Boycotting of South African fruit and other products, the Kruger rand gold coin, and the disinvestment campaign have played havoc with the economy, and already unemployment has climbed to new heights. Blacks have added their boycott of local white businesses in some towns with the result that many have become bankrupt. One town, Port Alfred, has been hurt so badly that the white businessmen of this resort town have agreed to talk to black leaders.

"This economic action is the best thing we can do," commented Dr. Boesak; "it will hurt them more than anything else."

Can South Africa still be spared an all-out civil war? Is peaceful settlement and return to stabilization possible? Is there any hope that a new South Africa, in which everybody can have a share, be built upon the ruins of all the apartheid structures?

*John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.*

are poor. Atomic bombs before butter.

And just in time to join in the worldwide chorus of "Peace on Earth," the Russians announced that they can render the whole U.S. space-based missile defence system "useless junk."

The Belgians report that they have arrested a suspect in the series of bombings which were aimed at mostly NATO targets. And Sweden's main domestic airline announced that it has become the first airline to ban all smoking on its flights. The violence in South Africa continues unabated.

**T**he New Year is peeking around the corner. I have done a survey of hopes and dreams and resolutions and I made the surprising discovery that lofty aspirations were far outnumbered by much more mundane ambitions. So, for instance, was the hope for world peace outnumbered by people who wanted to lose weight. Many more people

**Check our calendar for events in your area.**

## "Silent Scream" sequel planned

NEW YORK, N.Y. (EP)—Dr. Bernard Nathanson, ka former abortion clinic director who narrated "The Silent Scream," has announced plans to make a follow-up film.

Nathanson said the new film will be "graphic in the extreme," and may include an interview with a girl who survived a saline abortion he performed on her mother.

Nathanson said he performed a saline abortion that resulted in the live birth in the middle to late '60's. In this procedure, a saline solution is injected into the womb, causing the fetus to be expelled through labour, Nathanson said his interview with the girl was "staggering."

"I think the interest is obvious," he told the Associated Press. "This is a unique experience for a human

being. How many people do you know walking around like that?" An estimated one per cent of saline abortions result in live births.

Nathanson said the film would also include supporting witnesses of the abortion performed in "The Silent Scream," which was released last December. "It's regrettable we've had to do it this way," he said. "We were forced because of the fabrication, the innuendo by the pro-abortion people after the last film."

"The Silent Scream" fueled the national controversy over abortion with its ultrasound images of a fetus being aborted. Abortion advocates attacked the film as misleading propaganda.

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Carl D. Tuyt

wanted taxes to come down than a settlement of the Middle East conflict. AIDS was not mentioned, but corns were, and there were more complaints about the prices of groceries than there were about hunger in the world. It goes to show you that in our global village a lot of people do not think very globally.

Let me finish with my wish for you all: may your car hold out another year, may your children be better than you, may your ailments diminish, and may your income keep pace with your needs. May your geraniums bloom, and your plumbing flow freely. May you be easy to live with, and may your smile light up at least one life. And may the God of grace smile on you.



## Church

Marian Van Til, page editor

### Pastoral Pondering

#### Witness through the media

Ralph Koops

It comes every day. It spews out a lot of information. The information is coloured. It is written from a certain point of view. It influences us. At least it tries. I am afraid it is quite successful.

What I am referring to is the daily newspaper. Right now I get two of them. One is the *Kitchener-Waterloo Record*. It is voluminous; it has substantial articles. The other is the *Cambridge Reporter*. From it I learn of the local news and catch the local flavour.

#### Stick your neck out

Lately I have sent a few letters to editors. One was about an inexcusable strike by high school teachers. A few Christian Reformed teachers have not gone along with the strike. Hats off to them. I have also written about funding for Roman Catholic and independent schools.

I write this not to boast but to make a confession: that I should have written much sooner and more over the years. Maybe I can still rectify that. But you have to join me.

Synods and councils have encouraged us to testify against the spirits of our age. I am wondering out loud how much we do of that in the local media to which all of us have access.

I have suggested recently to the consistory I am a member of that we "appoint a media committee which would respond to major issues in our local newspapers." The reason I gave was that "now these issues are by and large only dealt with from a secular point of view."

Personally I feel that particularly Christian school communities, i.e. teachers, could help us here.

#### Media slanted

Let's face it, most of the news comes our way from a secular perspective. Here are four examples:

1. About Ethiopia we only read of hunger but not about the persecution of Christians there as a recent Reformed Ecumenical Synod newsletter tells us.
2. Funding for Catholic and other independent schools is mostly written about by Protestants who are very secular and dualistic.
3. The media is one-sided about South Africa, as though everything is bad there. How about Afghanistan, the U.S.S.R., Poland, etc.? Unfortunately we hear little about that!
4. I sometimes get the feeling from the North American news media that it is more favourably inclined to communism than to democracy. To overstate a bit: Russia can do as it pleases, but if the United States makes one questionable move, the whole Western media is up in arms.

We are fed this slanted stuff day after day. So is our younger generation.

I'd like to propose in these ponderings of mine that in all our communities we address this problem seriously. The "salt of the earth" should have its input in the daily news.

By keeping silent we are only adding to the ongoing onslaught of the spirit of worldliness so prominent in the news.

All our homes should have at least one Christian magazine. Beside that let's have some biblical sounds in the local newspapers — on a regular basis.

Ralph Koops is pastor of Maranatha Christian Reformed Church, Cambridge, Ontario.

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## CRC ordains Creole pastor

Marian Van Til

Rev. Ambroise D. Francois was ordained to the ministry in the Christian Reformed Church in a bilingual service in Lake Worth, Florida in mid-November.

Francois can preach in English, Creole and French; he was ordained under Article 7 of the CRC Church Order which allows ordination of men of exceptional ability or in exceptional circumstances without the usual rigorous seminary training.

The Lake Worth CRC ministers to a number of Haitians who speak primarily Creole. Francois is now that church's associate pastor, working with pastor Robert Westenbroek. Francois's goal



is "to build up the body of Christ" in the Haitian communities of the Palm Beaches," says a report by Westenbroek.

Westenbroek asks prayers for the Haitian group, "that

this unique young congregation may soon find suitable facilities of their own as they tax those of the mother church to capacity ...."

## Every home in Poland will be reached

KRACOW, Poland (EP) — Every home in Poland is to be reached with the Gospel in a unique house-to-house literature program which has been approved by the Communist government.

Already, thousands of Poles have written into the Every Home Crusade offices in Poland, asking for Bible correspondence courses, and registering decisions for Christ.

"What is so incredible is that the literature is being printed on presses owned by the Polish government," said Dr. Dale Kietzman, President of World Literature Crusade, sponsors of the Every Home Crusade in

Poland. "Permission for this crusade was given by the Polish Ministry of Culture and Art, but the paper and funds are being provided by Christians outside of Poland."

A pilot project has already taken place in Krakow. Evangelical believers from several churches, including Baptist, the Church of Christ, Evangelical Free, Pentecostal, and United Evangelical, visited 250,000 homes in Krakow with specially-designed Christian literature for both children and adults.

"To our utter amazement, decision cards began to come

in, then increased until we had 25,000 responses after the coverage was completed," said Dr. Kietzman.

After the Krakow crusade, the government put a ban on any further distribution. But recently they have given permission for Every Home Crusade to continue their distribution project, and it has now included the capital city of Warsaw.

## Bread for the World offers 10 "holiday anti-hunger steps"

WASHINGTON, D.C. (EP) — Bread for the World, "a Christian citizens' movement in the U.S.A.," has suggested 10 steps for concerned citizens to take against hunger during the holiday season:

1. Become better informed. Learn about (and from) hungry people in your area. Read books, magazine articles, and newspaper stories on local, national and international hunger issues.
2. Discuss the problem of hunger with family and friends. Parents especially can do themselves, their children and others a great favour by putting this front and centre in family discussions.
3. Interest others. Share what you learn without anger or self-righteousness.
4. Give to your church hunger program or a relief agency. Overhead is low and delivery assistance is high for proven agencies. They do immeasurable good and deserve increased support.
5. Help form a local or church hunger group. Groups can be formed within churches, across denominational lines or in other ways to study and provide solutions to hunger.
6. Simplify your lifestyle. Perhaps you can consume less, waste less, eat, drink, drive or air condition less. Fast on occasion and use the money saved for hunger relief.
7. Become a citizen advocate. Join an organization that supports public policies in Congress that help hungry people worldwide. Write letters to and visit your members of Congress.
8. Pray. Pray daily for people who do not have enough food; for those who lead; for the wisdom to see your role in solving the problem.
9. Begin now. If you wait for a better time to come along, it probably won't. Do something now. One step leads to another.
10. Don't become discouraged. Start small, if necessary, but start. And stick to it.

## Church News

### Called

— to North End Mission, Halifax, N.S. (All Nations, Halifax, calling church), Rev. Gordon Negen of Eastern Ave., Grand Rapids, Mich.

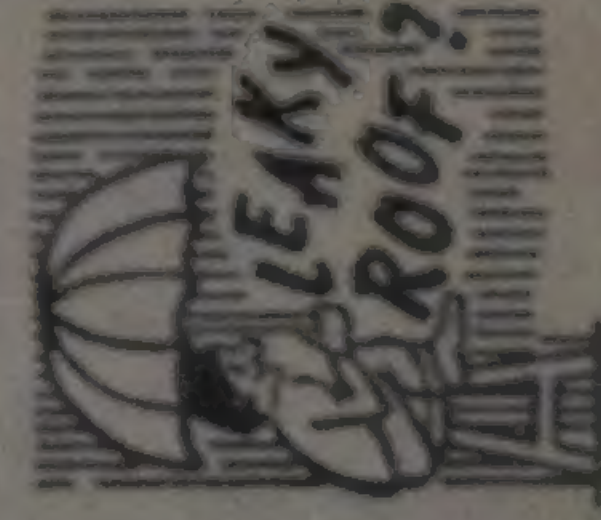
## Rime or Reason

*Drano; for the plugged up sink to make the water flow again. But couldn't someone think of something for a clogged up brain?*

Sy Nodd

Ohno's celebrating church invited all its former ministers but left them in the lurch when refusing to pay their expenditures.

Klaas Sis



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## Sanctuary movement cases threaten religious freedom, says NCCC head

NEW YORK, N.Y. (EP) — Sanctuary movement workers on trial in Tucson, Ariz., are charged not with "crimes of passion" but with "alleged crimes of compassion," the head of the National Council of Churches of Christ (NCCC) has said.

"This is not a trial in which 11 dangerous criminals are being prosecuted because they are a threat to their neighbours and their society," said the Rev. Arie R. Brouwer, NCCC general secretary. Rather, he said, the workers whose trial began October 22 "are being prosecuted for attempting to live out the love of God. Their crime is to have helped refugees from Central America avoid being sent back to the nightmare of violence and death from which they fled."

Eleven church workers, including a nun, two Roman Catholic priests and a Protestant minister, are being tried in Federal District court on charges of violating federal immigration laws.

The Tucson trial "points to a confrontation between our government and a large church constituency about the right of churches to be engaged in this ministry," Brouwer said. "The government claims that the defendants and others carrying out the same work are acting

illegally. The defendants claim they are acting according to the dictates of their faith and that in fact, the government is violating its own laws and international agreements to which it is a signatory."

## The Bible as Romanian toilet paper

(From *The Wall Street Journal*, 6/14/85).

"In all of the diabolical manifestations of Adolph Hitler's hatred for God and all the religions — keeping in mind that he burned Torahs—I don't think even he conceived of anything so ugly."

So fumed California Rep. Bob Dornan at a GOP-organized press conference last week on rights abuses in Romania. He was describing samples of toilet paper with Biblical words such as "Esau," "Israel," "Jeremias," "Satan" and "Isten"

(Hungarian for God) imbedded in the tissue.

The sample panels are "Incontrovertible evidence," Rep. Dornan said, that 20,000 Bibles donated in the 1970s by the World Reformed Alliance to the Transylvanian Magyar Reformed Church with the permission of Bucharest were diverted to a mill in Braila, as labels on the rolls indicate, for recycling into toilet paper. The high-quality Western paper and ink, however, resisted the smashing, and the Biblical words are clearly legible in the creases.

## Whose choice?

*Did that poor babe choose to disturb  
The dawn's uneasy silence  
Of Irish slum, when first it cried  
At birth?*

*Of childhood's cotton-candy world  
Did it ask to be deprived?  
Whose choice, the present won't forget  
The past?*

*Somalia's child of yesterday  
Today bares empty bosom  
To soothe her starving young, whose choice  
Her lot?*

*His once-lithe limbs lay useless now —  
Some stranger chanced his way  
"Under the influence," whose choice  
His cup?*

*Then looms high o'er the "whys" of life  
Reproachful, that great riddle —  
The panorama of God's love —  
"His" choice.*

*Unequalled suffering not His  
Deserving; unequalled love  
Flowed from that tree; no words express  
"That" choice.*

Judy Lunshof,  
Hamilton, Ontario

## Psalter Hymnal revision creates high interest in CRC

Marian Van Til

GRAND RAPIDS, Mich. — "A day doesn't go by that I don't get three or four letters," says Dr. Emily Brink. Who is Emily Brink and why does she get so much mail?

Dr. Brink is the Christian Reformed Church's full-time music editor, and right now her more-than-full-time job is overseeing the editing of a new edition of the church's song and worship book, the *Psalter Hymnal*. It is that process that has sparked so much mail.

Interestingly, the mail comes not only from CRC members but from other denominations and continents as well. For example: "I've got a heavy correspondence with the [Reformed] churches in Australia," Brink explains. They use the *Psalter Hymnal* and are keenly interested in its revision process. "They are asking, 'When can we start singing these [revised-hymnal songs]?' Brink says most letters are positive in tone. "They say, 'Did you notice this,' 'Will you look at this?' or 'Do you know there's a wrong note there?'"

### "Hooked" on hymns

In fact, several church members with exceptional interest in the process have submitted "substantial documents." Rev. John Meyer from Jenison, Michigan, got so involved in doing his own analysis of the proposed hymns that he has sent Brink "two batches" of material totalling almost 70 pages. He admits that after the first batch he got so "hooked" on going through the proposed hymnal that he had to continue. Brink chuckles as she recalls the mound of helpful suggestions Meyer submitted.

Brink says she's also gotten a lot of mail from Canada. She is particularly impressed by materials sent by Gerald Van Wyk, an organist-choir director in Toronto (and graduate of the University of Toronto's School of Music) and by Jan Reckman of Sarnia, Ontario. "wondered if we could consider," Brink says. "He didn't have staff paper, so he lined out the staves and wrote them

[the staves and tunes] out by hand. There are five or six tunes on a page," she says with admiration in her voice. "Talk about a labour of love!" Brink was equally entranced by comments Reckman sent along. He had carefully looked at the tunes in the present *Psalter Hymnal* and determined that 95 per cent of them are in major keys, a fact which he sees as a sign of "musical immaturity."

### Not "average" enough

Not everyone would agree with that conclusion. A CRC member from Courtland, Ontario, sent Brink (and *Calvinist Contact*) a 36-page "independent study of the new proposed *Psalter Hymnal*." Its author questions the guidelines used by the Revision Committee (mostly from a musical point of view) and wants the next CRC synod (June 1986) to put the proposed hymnal "on hold for a year or two until it can be studied more carefully." In fact, the Revision Committee — broken down into music and text subcommittees — has been studying and revising for 10 years.

The study's author also feels that there were not enough "average musicians and choir leaders" involved in the revision process. Brink's response: The CRC Board of Publications' insisted on "involving representatives of every classis [in giving input]." In the last year, some 1,400 CRC members across Canada and the U.S. participated in evenings of active critique (including singing many proposed songs) with Brink and CRC

Education Department representatives

Dr. Harvey Smit and David Vander Wel. Some of those 1,400, interviewed at one such meeting in Toronto, were favourably impressed by Brink's and the others' willingness to take criticism seriously and by the thorough job being done.

### Subjective criteria

Brink was disappointed that "a lot of labour went into [the document], but it was not helpful labour. They're negative criticisms, but they're not all that helpful to correct anything." Evaluation of the document suggests that though its author wants to be seen as an average church goer, "he passes himself off as a judge in the expert sense," Brink observes. "He has some very definite ideas about what he likes. His choices come out to be a very personal thing. His criteria are very subjective."

(An examination of the study reveals that its writer has a dislike for modal songs and those minor keys, and a penchant for 19th century hymns which

tend to be Romantic musically and individualistic in their faith expression.)

The Revision Committee explained to Synod 1985 that the present *Psalter Hymnal* contains a preponderance of such hymns and should be better balanced with hymns from other historical periods and in other styles. They have attempted to achieve that balance in the revised hymnal.

The approval of 150 Psalm settings is scheduled for the agenda of this year's synod. If those, and the songs which Synod 1985 asked the Revision Committee to "reconsider" are okayed this summer, the revised *Psalter Hymnal* should be ready by sometime in 1987.



— Virginia Jansen, counselor  
Wedgwood Acres Christian Youth Homes

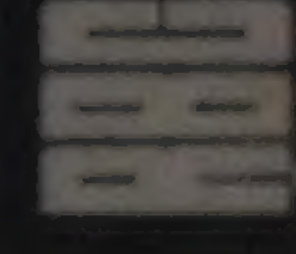
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## Profile

### Jeff Adams

A song off Amy Grant's fourth album, entitled Too Late, tells listeners it's "too late for walking on fences, time to choose your side."

But Grant herself is the one often accused of sitting on the fence — refusing to choose between the Christian music that established her fame and the secular sound that could make her a superstar.

Some critics say she has made the choice, but not the right one.

They point to the cover of her latest album, *Unsung*, with Grant dressed in a provocative leopard skin jacket. They turn to the so-called inside, in which her Christian testimony often takes a backseat to pulsating synthesizers and hard-pounding drums.

### Transcending categories

The brown-haired daughter

platinum (1 million copies).

She is the winner of three Grammy Awards and five Dove Awards, including 1983 Gospel Artist of the Year.

Grant leads a Christian music movement that last year captured five per cent of the United States' total record market, moving past both jazz and classical.

Her success convinced giant A&M to try what other major competitors have usually failed to do: successfully market a Gospel artist through distribution in secular music stores.

MCA had a deal with Sparrow, Elektra distributed for Light, and Columbia created the Priority label. But none of the arrangements

## Amy Grant still loves Jesus

How does one sell Gospel over top-40 airwaves?



of a prominent Nashville cancer specialist, Grant is

Christian music's brightest star — the first to become a gold artist (for selling more than 500,000 copies of an album) and then moving on to

lasted longer than two years.

A & M isn't creating a separate Gospel label to accommodate Grant; it is selling her records under its own name. Her music also continues to be available in

### Minerals of mercy

My reservoir of faith and hope is only one day deep.  
I cannot store for future drought;  
my resources would not keep.  
But deep within the heart of God runs an eternal power,  
clear as the purest mountain spring;  
sufficient for each hour.  
Oh, minerals of mercy,  
oh, minerals of grace!  
How I see mirrored below the beauty of God's face!  
Wilma Jonkbeer,  
Whitby, Ontario

Christian bookstores from the company that produced all of her eight earlier albums before *Unsung*, Word Music of Waco, Texas.

"She's a hit artist, she's a star," A & M president Gil Friesen said recently in explaining the decision to put the company's marketing weight behind Grant. "What she sings and does on stage transcends a category."

### Searching for quality witness

Most songs on the *Unsung* album are about relationships — between Grant and her husband, song-writer and bass guitarist Gary Chapman, a member of her band.

The tune *Find a Way* doesn't mention God until the final verse, an attempt by Grant to avoid pounding listeners over the head with her religious message.

"If the only words that came out of my mouth were Scripture you'd just yawn and walk away," she said, moments before going on stage for a recent Calgary concert near the end of her seven-week North American tour.

"I'm starting to realize it's not quantity of information that changes the heart, it's quality."

Grant was raised in a Christian home but grew up listening to Carol King and James Taylor rather than Gospel artists. She started playing guitar and writing songs in her early teens and wasn't particularly religious until a high school Bible study group inspired her to concentrate on Christian music.

A tape of Grant's songs that she made for her mother made its way to a Nashville producer, who played it over the phone to a friend in Texas. That led to her first recording contract at 17.

She began as an unassuming folk artist, so shy and nervous during her first recording session that most of it was conducted in the dark. Today her 11-member band, including three impressive back-up singers, travel with 20 tonnes of sound and lighting equipment.

### Just a woman

Grant's sexy good looks and youthful appeal, coupled with her on-stage energy, inspired *Time* magazine to call her the Madonna of Christian music.

"She's the Michael Jackson of Gospel," countered *The New York Times*.



The labels leave Grant looking mildly irritated as she sits on a wooden bench in an Olympic Saddledome locker room, the only quiet place for an interview while waiting to perform.

She is dressed in a satiny, Oriental-style top, plain black slacks and scuffed, sequin-topped, flat-soled shoes. Her hair is pulled back elegantly — revealing large, imitation-jewel earrings.

Grant pulls her knees up to her chest, stares absently toward a porcelain sink beside her, and ponders the confusing image that Amy from Tennessee projects.

"I don't feel like a preacher and I don't feel like an evangelist. I just feel like a 24-year-old woman that writes and sings."

Grant says her music has grown more mainstream because she wants it to reflect all of life's experiences and not just her one-to-one relationship with God. It's a soft-sell evangelism, probably the only way to move the message of the cross over top-40 airwaves.

### A cultural difference

She knows that even as she wins converts among the secular music crowd, some Christians are questioning

whether she is leaving them behind.

"It's been a difficult time for my audience and me, but it'll get a lot easier," Grant concludes in her pleasant Southern drawl. People will see I haven't flipped out. I still love Jesus... I just feel a bee-hive hair-do and a Victorian collar and slacks don't mark someone as a Christian."

Raised in the Church of Christ but now a member of a small teaching church in Nashville, Grant questions how traditional Christian hymns and traditional Christian church services can win converts among today's troubled youth.

"A cultural experience of that sort? I can only see it pushing them away."

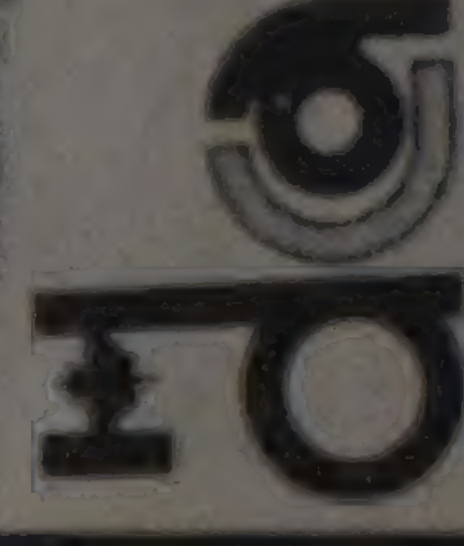
Looking to the future, she wants to improve her writing skills and gain an even wider audience — both committed Christians and other people turned off by the sex-oriented lyrics of mainstream rock.

"Forty years from now they (her critics) are going to say:

'You know, that leopard jacket didn't matter. She's an old fossil now, and looks like a hag and it's safe. We know she never stopped following Jesus. It was just a cultural difference.'"

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## Story

### Sunday morning — Beacon Hill Lodge

Jennie Visser

They could so well identify with the woman who anointed Jesus' feet; they could not say it in words either, but they sang it, they heaved in fact to get the words out, and the melody may not have been tonal, but it was an act of love.

That woman who came to Jesus with her alabaster flask of perfume also showed in deed what she could not say in words.

It was just another Sunday service at Beacon Lodge, wasn't it? Well, perhaps slightly different. The entertainment group, for one, was missing. With the local Christian Reformed Church promoting the service so diligently lately, one would surmise that its members would show their faces. Was the fact that there were "only" senior citizens a reason for their absence?

#### Singing their faith

But Geraldine and Belle came — Geraldine wearing a lovely white, wide-brimmed hat and Belle her black friend, pushing Geraldine's wheelchair, holding on to it for support.

The large room was beginning to fill up. It was CRC's turn to function that morning and Harry and I scurried here and there, wheeling, and dealing out songbooks, and giving arm support to the timid pedestrians.

"They will fall asleep as soon as you begin to speak," promised Harry, the pianist. Not a very encouraging prospect. I hadn't exactly prepared with that in mind. (I was only a substitute speaker.) Harry settled behind the keyboard, beginning to play familiar tunes. We sang along, numbers unannounced. There were a few of us that could carry a melody; there were

many who could only lisped words or mouth them, and one just heaved with her jaw extended to bring forth sound. I found the number for her with every new song, but she never read from the book.

There was a great response to the singing. We chatted in between songs, holding hands here and there, finding numbers and turning pages for the paralyzed.

"We must stop," I signalled to Harry, "the people have lost their voices." He agreed and we then took turns functioning as chairperson.

I read from Luke 7, describing the scene. The Hebrew couches so different from the uncomfortable wheelchairs; eyes glued on the woman who came in; Simon's vulture look ... and how we must look at our neighbour. "I have seen," I observed, "that you do take care of each other. You show acts of love by pushing each other's wheelchairs, by supporting each other's arms ..."

"There was grief in the woman's love, but Simon had none; but Jesus wanted to help Simon too, and all of us."

#### Display of love

My audience had not gone off to sleep as predicted. Geraldine with the white wide-brimmed hat stirred uneasily in her wheelchair, generally an indication of washroom needs. I began to guide her wheelchair after we had demonstrated (Belle have offered herself freely) what a shalom kiss meant. Geraldine held on to my hand, "I know who she is, I know who she is," she whispered.

"Tell us, Geraldine."

"She's Veronica, she kissed Jesus' feet."

"Yes, the church does teach Veronica did this, but that was on the *via dolorosa*, and this takes place in Simon the



Pharisee's house." She was content — my Bible agreed in principle with hers, so full of illustrations and prayers. (She had a picture to prove her point). It didn't disagree with my teaching, for it was the same

penitent sinner who performed this act of love and gave herself completely.

Whether "Veronica" wiped His sweat with her veil or His feet with her hair, the display of love was evident, and Geraldine had pinpointed that fact. "You have to give your best," she told me. She had prepared herself to meet *in the church* as she labelled it, had worn the traditional hat (no peace without the wearing of headcover) like one would receive the proverbial kiss as honoured guest in Simon's house. She gave account of her new dress which her sister had bought for her as her Sunday's best.

"You look lovely, Geraldine." I'm sure God thought so too.

We said the creed, "The holy catholic church" had different meanings perhaps for Geraldine and Belle, but we all

felt "the communion of saints, the forgiveness of sins."

#### The familiar has meaning

All agreed they could participate in praying the Lord's Prayer, but some missed hearing that I would first lead in another prayer. That caused some consternation.

"I don't know that prayer," one complained quite frankly. "I don't know that!"

another protested more loudly. "She doesn't know it," was a third remonstrance.

To maintain the communion we hurriedly switched into the familiar pattern of "Our Father ...."

Oh how they sang after that.

Geraldine suggested some numbers too, but did not sing. "They are nice words," she said. Many others were just lip-reading me to catch the words, and others found the number when the song was nearly finished. Sometimes the pitch was too high and Harry would beg us to listen for the lower melody on the keyboard, after which we'd groan the song to a

finish.

The response after the service was warm. So much appreciation was shown one almost felt ashamed. Some were even confessional; two ladies came to tell me, "We don't love like that, you know! We hate some people here."

There always seem to be "Simon-elements" in our lives. And perhaps God will again say, "Simon, I have something to say to you." May we then say, "Teacher, say on ..."

For Harry and me that experience was actually a joy because we had received the greatest blessing Jesus has for all. "Go in peace, your faith has saved you" is, after all, the shalom kiss of Jesus.

Jennie Visser is a retired teacher and principal living in Dundas, Ontario.

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on deposits, money back on 30 days' notice.

also

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**Toronto, ON M4L 2G1**  
**H. Houtman, administrator**  
**telephone evenings**  
**(416) 461-1207**

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Calvinist Contact  
99 Niagara St., St. Catharines  
ON L2R 4L3 (416) 592-0311

## Season's Greetings

ELLENS: Family members of bekenen, gezegende feestdagen toegewenst.

Mrs. T. E. van der Meulen, 1310 Exmouth St., Apt. 12, Sarnia.

**VAN DYKE:** We would like to take this opportunity to wish our family and friends a blessed Christmas and a happy New Year. 1986 will be a great year for us all. Love, Tony, Anne and Agnes Van Dyke

## Births

**BRACKELMAN:** One thanks to the Lord for the joy His love has brought to our family. (Psalm 113:9)

With joy and thankfulness to God, we, Fred and Amy (nee TenHave) are happy to announce the birth of our precious daughter, CAROLYN.

Mrs. M. A. van der Meulen, 1310 Exmouth St., Apt. 12, Sarnia.

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## Anniversaries

1941 January 3 1986  
Dear parents and grandparents  
GEORGE and TINA VAN LENTHE  
Home address: 15 Ann St., Dundas,  
ON L9H 2N4

Much love from their children and  
grandchildren

Margaret & Jake Vriend, Greg, Julie,  
Kimberley — Stoney Creek

Henry & John Vander Ploeg, Patricia,  
Michelle, Paul, Amy, Dawn —  
Mississauga

Shirley & Harry Balenburgh; Linda,  
Elaine, Brian, Sherri — Beamsville

John & Diane Van Lente; Tommy  
— Burlington

Home address: 15 Ann St., Dundas,  
ON L9H 2N4

## Obituaries

NEWCOMB, R. B. 2, ON Canada  
1985, Sept. 12 1985, Dec. 4  
Suddenly our Lord, at His appointed  
time, called home our wife,  
mother, grandmother and great-  
grandmother in her 91st year.

ROELFEN BEKKER  
(nee Knap)

Beloved wife of Frederikes Menno  
Knap.

Wiegert & Jeltje Knap — Hensall  
Henk & Tilly Niemand — London

Harm & Klasiene Knap — Lucan

Dear grandmother of 18 grand-  
children and 16 great-grandchildren.

We will miss her very much. May  
God strengthen her husband.

The Lord is my shepherd (Psalm  
23)

Home address: Mr. Fred Knap,  
R.R.#2, Lucan, ON N4M 2G3

Gezang 27

"Thy Word is a lamp unto my feet  
and a light unto my path." (Psalm  
119:105)

On Tuesday, December 3, 1985, the  
Lord took to His eternal home,  
THOMAS BERGMA  
(nee Knap)

at the age of 75

Beloved wife of John Bergsma.

Dear mother:

James Bergsma — Langley, B.C.

Jenny & Art Klein — Abbotsford,  
B.C.

Bernie & Margaret Bergsma —  
Georgetown, Ont.

Barbara & Peter Bergsma — Agassiz, B.C.

Margaret & Bob Loomis — Lethbridge,  
Ont.

Dear grandmother:

Randy, Michael, Cheryl, Margaret,  
Laura, Edward, James, John, Cathy,  
Patricia, Danny, Stephen, John,  
Teresa, Wilma, Gerald, Richard,  
Joanne

Dear sister:

Mrs. Gertie Post-Knapstra —  
Georgetown, Ont.

Mrs. Klara Knapstra —  
Ridgeway, Ont.

Home address: 33423 Unit 93  
Margaret Rd., Abbotsford, B.C. V2S  
1K8

The funeral and cremation will be  
held at the funeral home of Mrs. Gertie  
Post-Knapstra, 1771 Perry St.,  
Byron Center, Mich. 49315.

Funeral services will be held at  
the funeral home of Mrs. Gertie  
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## Obituaries

On December 7, 1985, the Lord took  
to His heavenly home our dear  
mother, grandmother and great-  
grandmother.

at the age of 80 years

Predeceased by her husband  
Jelmer Groenewold (1940) and son  
John Nick Groenewold (1977)

Dear mother and  
grandmother:

Frank & Alice Groenewold — San  
Marcos, California

Anja & Kees Tromp — Duncan,  
B.C.

Jantje & Harm Dirk Dijkema —  
Salmon Arm, B.C.

Jo & Evert Boer — Duncan, B.C.

Hidde & Henny Groenewold — Pitt  
Mecklenburg, B.C.

Jelmer & Rose Groenewold —  
Caledonia, B.C.

Ben & Janice Groenewold —  
Lafayette, B.C.

Martje & Arie Zwijnenburg —  
Duncan, B.C.

Trien & Jake Bosch — Duncan, B.C.

Alice & Bill Van der Laan — Nanaimo,  
B.C.

Harry & Etje Groenewold —  
Edmonton, Alta.

Frank & Margaret Groenewold —  
Surrey, B.C.

Dear grandmother of 44 grand-  
children and great-grandmother of  
35 great-grandchildren

Funeral service was held on  
December 12, 1985, at the Chris-  
tian Reformed Church of Duncan,  
B.C. Conducted by Pastor J.H.  
Kits

1 Cor 15:51-58

On December 17, 1985, the Lord  
suddenly called home our beloved  
wife, mother, grandmother and  
great-grandmother.

GRIETJE MANTEL  
(nee Nierop)

at the age of 69.

John 14:1-3

Beloved wife of Jacob Mantel —  
Terrace, B.C.

Mother of:

Jim & Jane Mantel — Terrace, B.C.

Walter & Linda Mantel — Terrace,  
B.C.

Ida & John Reedyk — Lethbridge,  
Alta.

Tena & Allen DeJong — Grand  
Prairie, Alta.

Norman & Geri Mantel — Terrace,  
B.C.

Dick & Tilly Mantel — Edmonton,  
Alta.

22 grandchildren and nine great-  
grandchildren

The funeral service was held on  
December 20 at 2:30 in the Terrace  
C.R.C. Pastor Peter Sijpe officiated.

Home address: Mr. Jacob Mantel,  
3023 North Nelson St., Terrace, B.C.  
V8G 2P4

Grootegast Byron Center  
The Netherlands MI USA

"What is your only comfort in life  
and death?" (Hilfspruch 10 and  
A #1)

On December 3, 1985, the Lord took  
to His heavenly home our dear  
father and great-grandfather.

WILLIAM RENKEMA

Beloved husband of St. James  
(Dunlop)

Patricia

Bob & Anne DeBor — Port M.  
Jim & Grace Ten Eishol — Tucson,  
AZ

Ken & Anne Anderson — Zealand,  
MI

17 grandchildren, one great-  
granddaughter

Home address: 1771 Perry St.,  
Byron Center, Mich. 49315

On December 11, 1985, our father  
ly father called home. His death was  
peaceful.

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at the age of 69.

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average good area. Kites

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brick home, swimming pool, nearly  
new heating system, owner has  
purchased layer farm. Burlington  
area. Keith

36,000 broilers, very good build-  
ings, 2 bdrm. home, cash crop  
land, all systematically tiled, very  
good area. Keith



[illegible]



Events

CALENDAR of events

- Dec. 29 "Frysk Krystreest" Lieten, ynstrumintale en vocale nummers, Skrifstifting en mienskiplik sjongen yn de Fryske Tiel. Troch de Hoekstra Family Consort at 8:15 p.m., Trinity CRC, 99 Scott St., St. Catharines, Ont.
- Dec. 29 "Let Us Now Rejoice," Christiaan Teeuwen in concert with "The Ambassadors" at St. Thomas Anglican Church, 99 Ontario St., St. Catharines, Ont. at 8 p.m.
- Dec. 31 Organ Concert and Hymn Sing with Andre Knevel at the organ; at 7:30 p.m., Guelph Reformed Church, 79 Speedvale, Guelph, Ont.
- Jan. 11 Organ Concert by Andre Knevel, 8 p.m., at Christ Church Cathedral, James St., Hamilton, Ont.
- Jan. 28 Registration and first presentation on "Christianity and Politics" — a 13-week, Tuesday evening course coordinated by Gerald Vandezande of Citizens for Public Justice. For more information, please contact: The Registrar, Ontario Theological Seminary in Toronto (226-6380) or CPJ (979-2443).
- May 16-19 Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, Kingston, Ont. For registration contact your league secretary.

Advertising Deadlines

Dated	Mailed	Display	Classified
ATTENTION: No later on December 27, 1985. Make note of advertising deadline changes for January.			
Fri. Jan. 3	Tues. Dec. 31	Thurs. Dec. 19-21: 30a. m.	Wed. Dec. 18-21: 30a. m.
Fri. Jan. 10	Tues. Jan. 7	Thurs. Jan. 2-4: 30a. m.	Thurs. Jan. 2-4: 30a. m.
Fri. Jan. 17	Tues. Jan. 14	Thurs. Jan. 9-11: 30a. m.	Wed. Jan. 8-11: 30a. m.

ATTENTION TEACHERS

Enrol now in an education course at the Institute for Christian Studies. Recent contributions to the philosophy of education by thinkers representing a variety of Christian traditions will be critically analysed in a course entitled "Contemporary Christian Philosophy of Education," to be taught by Sessional Lecturer Harry Fernhout at ICS Thursday nights at 7 p.m., starting **January 16 and running through April 24.**

**Prerequisite:** Bachelor of Arts degree.

For more information contact **ICS at 416-979-2331**

229 College St., Toronto, ON M5T 1R4

The deadline for applications is January 10.

"OUR GANG" USED TO BE THIRSTY ALL THE TIME, and we stayed dirty, too, after the playtime hours were over.

The problem was that El Peton, their Nicaraguan village, lacked a water supply. Water for cooking, bathing, washing and drinking had to be carried from a river a mile away.

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Today, "Our Gang" doesn't stay thirsty for long. What's more, there is a bath every night for each child. The boys are not always delighted by the water, but their mothers and fathers are.

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**CODEL: HUMAN LIFE THE TREASURE SELF-RELIANCE THE GOAL.**

CODEL (Coordination in Development)  
79 Madison Avenue, N.Y. N.Y. 10016



**CODEL INC.**  
Coordination in Development  
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I want to support development work in:  
Education ☐ Health ☐ Agriculture ☐  
Community Development ☐ General Program ☐ In Africa ☐ Asia ☐ Latin America ☐ Please put me on your mailing list so I can read about your work. Please send me an annual report ☐

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All contributions are tax deductible. Make checks payable to CODEL, Inc.  
\$10 \_\_\_\_\_ \$25 \_\_\_\_\_ \$50 \_\_\_\_\_ \$100 \_\_\_\_\_  
\$500 \_\_\_\_\_ Other \_\_\_\_\_ Thank you!

Ontario ministry releases vital statistics

Stan de Jong

The Ontario Ministry of Consumer and Commercial Relations (MCCR) recently released its annual report for the year 1984.

MCCR administers about 75 wide-ranging pieces of legislation, including the *Vital Statistics Act* which is handled through the Office of the Registrar General. Under this *Act*, the Minister of Consumer and Commercial Relations is also the Registrar General.

This central gathering agency maintains records of "vital" events. The information is coded and collated and provided in statistical form to such groups as the medical profession, environmentalists, epidemiologists, municipal planners, occupational health researchers, and Statistics Canada.

	1984	1983	1982
Births	133,612	129,791	128,050
Deaths	66,004	65,977	65,068
Stillbirths	1,811	1,948	1,964
Marriages	72,906	71,893	72,728
Divorces	22,478	23,976	24,975

A three-year overview

The annual report gives the following figures for the last three years: (see box this page).

The report contains some interesting observations:

- Births, marriages and deaths all showed small increases over the previous year.
- The number of divorces declined slightly for the third consecutive year.
- Fewer births occur in January and February.
- More than 60 per cent of marriages take place between May and September.

- The number of deaths is consistent on a month-to-month basis.
- Most popular names chosen by parents for their children were Jennifer and Michael.
- Interest in genealogical research continued to rise as more people began to trace their "roots." Nearly 10,000 searches of records, which date back to 1869, were made, an increase of more than 10 per cent.

- Registration of clergy authorized to solemnize marriages stood at 17,000.
- Of the more than 72,000 marriages registered, more than 9,000 such marriages were by "banns" rather than via marriage licences.
- During the 1984 calendar year, the office issued more than 400,000 certificates, certified copies, genealogical statements and similar documents. Revenues totalled \$3.5 million, mostly in fees for certificates and searches.

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## Dutch



## Van Halsema's Onthulligen

### Bertus (4)

#### H. de Jong

Bertus heeft mij verteld dat hij niet van de drank af kan blijven. We zitten op de oude Keukenstoelen. Ik ben overstuur en Bertus ziet het. De rollen draaien zich om. Nu is het Bertus die mij helpt met water in een bekerje, dat Aaf gebruikt voor de zeepoeder. "Hier Pa, drink maar es... je trilt over je hele lichaam." "Geen wonder," antwoord ik, "maar nu wil ik graag alles weten, Bertus. Ik kan je nu moeilijk een pak slaag geven zoals vroeger. Weet je het nog?"

Bertus vertelt. Ik zie de emigratiejaren voorbij tikken. Ik dacht dat ik veel van mijn kinderen wist, maar de helft hebben ze mij niet verteld. Tenminste, Bertus deed dat niet.

Bertus vertelt hortend. Hij weet dat hij nu zeker geen geheimen voor me mag hebben. "Tussen u en mij, vader?" "Vertel maar verder, jongen, ik weet nog goed wat een ambtsgeheim is."

Als Bertus zachtjes doorgaat met vertellen, leed op leed stapelt, depressie na depressie, keer ik mijn gezicht van hem af. Ik kan het niet langer aanzien hoe dit geslagen kind van de Heer worstelt om zijn schuld te belijden. Langzaam komt de

gedachte in mij op dat ik het die avond, toen de jongeling Bertus laveloos door mijn collegas de trap opgehojst werd, lelijk verknoeid heb! Een pak slaag — we hadden hem naar een psychiater of psycholoog moeten sturen! Onder al die bravure, onder al de geldingsdrang en doldriestheid, moet Bertus in zijn jongensjaren al geleden hebben aan een diepgeworteld minderwaardigheidscomplex. Dat komt nu in het verhaal van Bertus te voorschijn...

"Ik dacht altijd dat moeder maar liever had dat ik uit haar buurt bleef." "Ik wilde niet rekenen omdat ik dacht: ik kan het toch niet." "En waarom, vader, moest het achttien jaar duren voordat u me eindelijk eens een pak slaag gaf? Ik dacht toen: sla maar door, sla maar door. Toen pas merkte ik dat u mij net zo lief had als de andere kinderen."

En dan komt Bertus los over zijn leven in Canada — het al maar weer veranderen van werk. Steeds had hij het gevoel dat zijn bazen hem niet waardeerden. Vaak had hij een rotbaas willen aframmelen. Vaak had hij van zich willen afspreken, maar hij durfde niet. In het begin was de taal een struikelblok, later de gedachte dat ze hem zouden

ontslaan om z'n grote mond. "Weet je Pa, dat was vroeger thuis al zo. Ik dacht altijd: laat ik me maar gedekt houden, begrijpen doen vader en moeder me toch niet."

Bertus trouwde met Aaf. Nog herinner ik me hoe blij Margriet en ik waren toen we Aaf voor de eerste keer ontmoetten. Een moedertype — net wat Bertus nodig had! Nu vertelt Bertus me dat Aaf ter wille van de kinderen bij hem blijft. Hij had natuurlijk het stille drinken niet verborgen kunnen houden, en langzamerhand begon Aaf te zien, dat al haar pogingen om hem er af te krijgen, steeds maar weer op niets uitliepen. Zo vaak had hij haar beloofd dat het nu de laatste keer zou zijn. Soms was het na drie weken al weer mis. Vooral als hij weer zonder werk zat. "Vader, U hebt er geen idee van, wat het is om weken lang doelloos rond te scharrelen!"

\*\*\*\*\*

We zitten stil op de avondse keukenstoelen. Bertus kan niet verder vertellen. Hij huilt. We horen Oma boven rondlopen.

"Komen jullie koffie drinken?" "Gaat U maar, vader en vertel haar maar wat er gebeurd is." Ik zeg, "Nu niet Bertus, moeder kan dat niet verwerken." We hebben beiden het spraakvermogen weer terug gekregen.

Bertus' hand zoekt die van mij. Ik weet wat hij wil. Samen hebben we onze schuld beliden aan de Vader, wiens trouw gestand houdt ondanks het verdriet dat we elkaar en Hem aandoen. En in de lange tussenpozen van het gebed luisteren we naar het bedrijvig rondtribbelen van moeder. "Kom nou naar boven, jongens, ik heb al lang ingeschonken."

We staan op en lopen naar de trap. Bertus houdt mij nog even staande. "Nu ga ik hulp zoeken vader, en ik zal Aaf alles vertellen."

\*\*\*\*\*

Tien jaar geleden! Na een harde strijd is Bertus er bovenop gekomen. Het kan... met God's hulp, begrip van broeders en zusters, en behandeling van een vak kundige psycholoog.

## Nieuwjaar

*Geef Heer, in 't nieuwe jaar een nieuw verwachten.  
Kort zijn de dagen, lang en zwaar de nachten,  
Wij lasten naar het licht — geef het ons dan:  
wij weten, dat het ook zo anders kan.*

*Geef Heer, Uw troost aan al de troostelozen,  
Die 't donk're pad der partisanen kozen.  
Geef, dat Uw Geest vertwijfeling verbann':  
Wij weten, dat het ook zo anders kan.*

*Geef aan Uw Kerk de moed om te belijden  
Het Woord, dat dwaasheid was in alle tijden.  
Geef haar getrouwheid tot de laatste man:  
wij weten, dat het ook zo anders kan.*

*Geef aan ons volk de vrijheidszin der vaad'ren,  
De tinteling van hou en trou in d'aadren  
Terugkeer tot Uw Woord, Uw Godd'lijk plan:  
wij weten, dat het ook zo anders kan.*

*Geef aan mijn ziel Uw vrede alle dagen,  
Ze is genietgd tot wank'len en versagen.  
Leer mij toch leven als een christenman:  
ik weet, helaas! dat het zo anders kan.*

Louis Praamsma (1910-1984)

## “Een heerlijk boek”

## noemt men het nieuwe boek van Pé de Bruin

### Wie is uw vader?

#### Dit zeggen zij ervan:

Ds. D. H. Borgers, in *Gerel. Kerkblad voor Drenthe en Overijssel*:

Pé de Bruin is een begenadigd schrijver met een grote kennis van en een gerijpt en diep inzicht in de boodschap van de Heilige Schrift. Hij is niet lid van enige kerk of groepering. Allezende heb ik dit boek ervaren als een studie die vanuit een eerbiedige omgang met — en een grote kennis van de Heilige Schrift is geschreven. De schrijver geeft blijk van een diepe bewogenheid met de talloos velen die Christus niet als zaligmaker kennen. Hij getuigt van een ruim aanbod van genade, doch tegelijkertijd wijst hij in diepe ernst op de vreugde van het eeuwige heil, en op de blijvende ondergang bij blijvend ongelooft.

Graag wens ik dit vertijkende boek heel veel aandachtige lezers toe.

#### De Vriend van Oud en Jong:

Het is wel eens goed om te vernemen, hoe door iemand van buiten de kerk tegen de kerk wordt aangekeken. Dat is tot lering en vermaning! Zeer veel behartenswaardige zaken onderstreepen wij. Graag willen wij dit uitstekend leesbare boek in veler handen zien. Met andere woorden: aanbevelen!

Ds. C. Jongeboer (Conf. Ver.) in *Hervormd Weekblad*:

Van dezelfde schrijver is het boek *GEEN GELOOF ZONDER BEWIJS*, dat grote belangstelling trok. Nu verscheen dus het tweede boek.

Pé de Bruin weet boeiend te schrijven en ik kan niet anders zeggen dan dat u het ook lezen moet. Dat betekent niet, dat ik het met hem eens ben. Christen zijn buiten de kerk, kan dat? Toch wens ik hem een goede verkoop toe. Want hij schrijft origineel en dwingt tot nadenken.

Drs. P. Kaptein in *De Stem van Dordt*:

"Wie is uw vader?" is een blij boek dat voor velen bemoedigend kan werken.

#### Amersfoortse Courant:

De auteur van "Geen geloof zonder bewijs" doet opnieuw van zich spreken. Even geruchtmakend als zijn eerste boek is deze nieuweling.

J. J. Frinsel in *De Oogst*: Pé de Bruin schreef reeds eerder een boek dat ik met grote instemming aankondigde:

"Geen geloof zonder bewijs." Zijn tweede boek beveelt ik hierbij met evenveel genoegen aan. Voor de schrijver heeft alleen de Schrift absoluut gezag en in die zin is hij een heerlijke zwart-wit-figuur. "Wie is uw vader?" is een heerlijk boek, verfrissend, geloofsopbouwend en in vele opzichten bevrijdend.

Ds. J. M. G. Sijsma, gerel. legerpredikant, in de *Zwobse Courant* en in het *Friesch Dagblad*:

Twee jaar geleden verscheen het boek "Geen geloof zonder bewijs." Inmiddels zijn een twintigduizend exemplaren van dat boek verkocht. Kennelijk heeft de schrijver niet alleen iets te zeggen, maar spreekt hij de mensen ook aan.



### U mag stemmen bij de Tweede Kamerverkiezingen

In mei 1986 worden er weer verkiezingen gehouden. Misschien weet u al dat Nederlanders die in het buitenland wonen tegenwoordig mogen meestemmen. Stemmen vanuit het buitenland is heel eenvoudig. Als u deze bon invult en opstuurt, zorgt het CDA-partijsecretariaat ervoor dat u een registratieformulier en informatie over de wijze waarop u uw stem kunt uitbrengen, ontvangt. Het CDA zorgt er dan ook voor dat u in het Kiesregister wordt opgenomen. Natuurlijk blijft u helemaal vrij in uw partijkeuze.

Al hoop ik dat u door deze kaart op een goed idee gebracht wordt! CDA (Christen Democratisch Appèl) is ontstaan in 1980 en voortgekomen uit de Christelijke partijen: AR, CHU en KVP.

Ondergetekende(n) stelt/stellen prijs op toezending van informatie en formulieren welke nodig zijn om zich te laten inschrijven in het Kiesregister, en een stem uit te brengen bij de Tweede Kamerverkiezingen in mei 1986.	Naam: _____
Deze bon in een gefrankeerde enveloppe opsturen naar CDA, c/o Albert Vander Mey, R. R2, 2nd Line West, Brampton, ON L6V 1A1.	Naam: _____
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## Nederland telt twaalf provincies

Evert Mathies

**Van 1 januari dit jaar af leren de kinderen op school dat Nederland niet elf maar twaalf provincies telt. Die twaalfde provincie krijgt de naam Flevoland: zij wordt gevormd door de Noordoostpolder, Urk en de Zuidelijke IJsselmeerpolders.**

Woensdag 18 september gaan de kiesgerechtigde inwoners van Flevoland naar de stembus om de staten van de nieuwe provincie te kiezen. In het nieuwe land en 'op' Urk is men nu volop in de stembusslag.

Een impressie uit een in verkiezingsstemming verkerend Flevoland.

Een provinciaal bestuur is er nog niet, provinciale ambtenaren evenmin, maar het provinciehuis staat er al.

Het is het kantoorgebouw 'Spoorstede', zo genoemd omdat het in de directe nabijheid van het in 1988 in gebruik te nemen NS-station Lelystad-Centrum staat. Een uiterst sober gebouw, zeker in vergelijking met het opvallende stadhuys van provinciehoofdstad Lelystad.

"Dit wordt natuurlijk een normale provincie met een

zelfde takenpakket als dat van de andere elf provincies.

Maar de politici hier hebben duidelijk uitgesproken dat de nieuwe provincie Flevoland 'zeer efficiënt en onbureaucratisch' moet functioneren. Men wil geen betutteling en geen dubbel werk."

Dit zegt drs. A.A.M. Horrevorts, plaatsvervangend projectmanager van het Projectbureau Flevoland, dat namens het ministerie van binnenlandse zaken een aantal provinciale ambtelijke taken in het nog niet provinciaal ingedeelde gebied behartigt en de vorming van de provincie Flevoland voorbereidt.

Het bureau werkt met een kleine staf (vijftien mensen) aan een gigantische klus. De provincie Flevoland moet immers op 1 januari 1986 kunnen functioneren en dient dan, onder andere, te

### Bruin:

De auteur neemt ook in dit nieuwe boek geen blad voor de mond. "Wie is uw vader?" brengt de mens in het licht van God's liefde, waar leven mogelijk is voor ieder die gelooft. De beklemtoning daarvan is een zegen die velen troost zal bieden.

Ds. H. Jongerden (Geref. Bond) in het **Veens Kerkblad**: Pé de Bruin is al jarenlang met God's Woord bezig om de eenvoudige reden, dat God via Zijn Woord en Geest met hem bezig is. Bevrijdend en verblijdend komt de Waarheid Gods als Liefde en Gerechtigheid via de hoofdstukken van zijn boek het leven van de lezer(es) binnen. Verheugend hoe centraal de Schrift in dit geschrift staat: de sterke zijde van dit boek.

Ingewonnen voor het Koninkrijk Gods kan noch wil hij nalaten te schrijven aangaande onze Vader in Christus Jezus.

Ontmaskerend tegelijk die andere vader, de vader der leugen: satan. De lust bekruipt mij om een stroom van citaten ruimte te geven.

Toch zie ik daarvan af en adviseer u: lees dit boek tot bemoeidiging, bezinning en blijdschap.

*Verkrijgbaar bij: Spielmanns Bookhouse Ltd., 351 Alton Rd., Reddale, Ont. Overgenomen uit Trouw, 28 september, 1985.*

### Oud idee

Het denkbeeld om een provincie Flevoland te vormen is niet zomaar uit de lucht komen vallen. Sterker: het is al tientallen jaren oud. Bij de behandeling van het wetsontwerp in de Eerste Kamer herinnerde minister Rietkerk eraan dat al aan het eind van de vorige eeuw gefilosofeerd werd over de mogelijke indeling van de nog droog te leggen polders in een eigen polderprovincie.

De zogenoemde commissie-Vissering schreef in 1927:

"Die polders hebben zooveel gemeenschappelijke belangen, in aard en bestaan zullen hun bewoners zoozeer overeenstemmen dat de vorming van zulk een provinciale eenheid alleszins gewettigd is."

Alleen al de discussie in de afgelopen twintig jaar over de provinciale herindeling van Nederland — en daarmee ook de indeling van de polders — heeft een tientallen meters lange rij rapporten en nota's opgeleverd. Zelfs in het recente debat in de Eerste

Kamer werden nog serieuze alternatieven voor het Flevoland-voorstel van de regering aangedragen.

Senator en oud-minister Geertsema (VVD)

bijvoorbeeld, liet een duidelijke voorkeur blijken voor indeling van de

Zuidelijke IJsselmeerpolders bij Gelderland. Anderen pleitten voor indeling van Almere en Lelystad bij Noord-Holland, omdat beide gemeenten duidelijk op

Amsterdam georiënteerd zijn.

Minister Rietkerk veegde echter alle alternatieven van tafel. Hij hield staande dat er op 1 januari volgend jaar een nieuwe provincie Flevoland moet komen waarin zes

gemeenten komen te liggen:

Lelystad, Almere, Dronten, Zeewolde, Noordoostpolder en Urk. Daarnaast komt een groot deel van het

Markermeer bij Overijssel.

Urk behoort sinds 1950 bij de provincie Overijssel en Noordoostpolder werd bij de gemeentewording in 1962 voorlopig ingedeeld bij Overijssel.

*Overgenomen uit Trouw, 7 september, 1985.*



beschikken over een volwaardig ambtelijk apparaat.

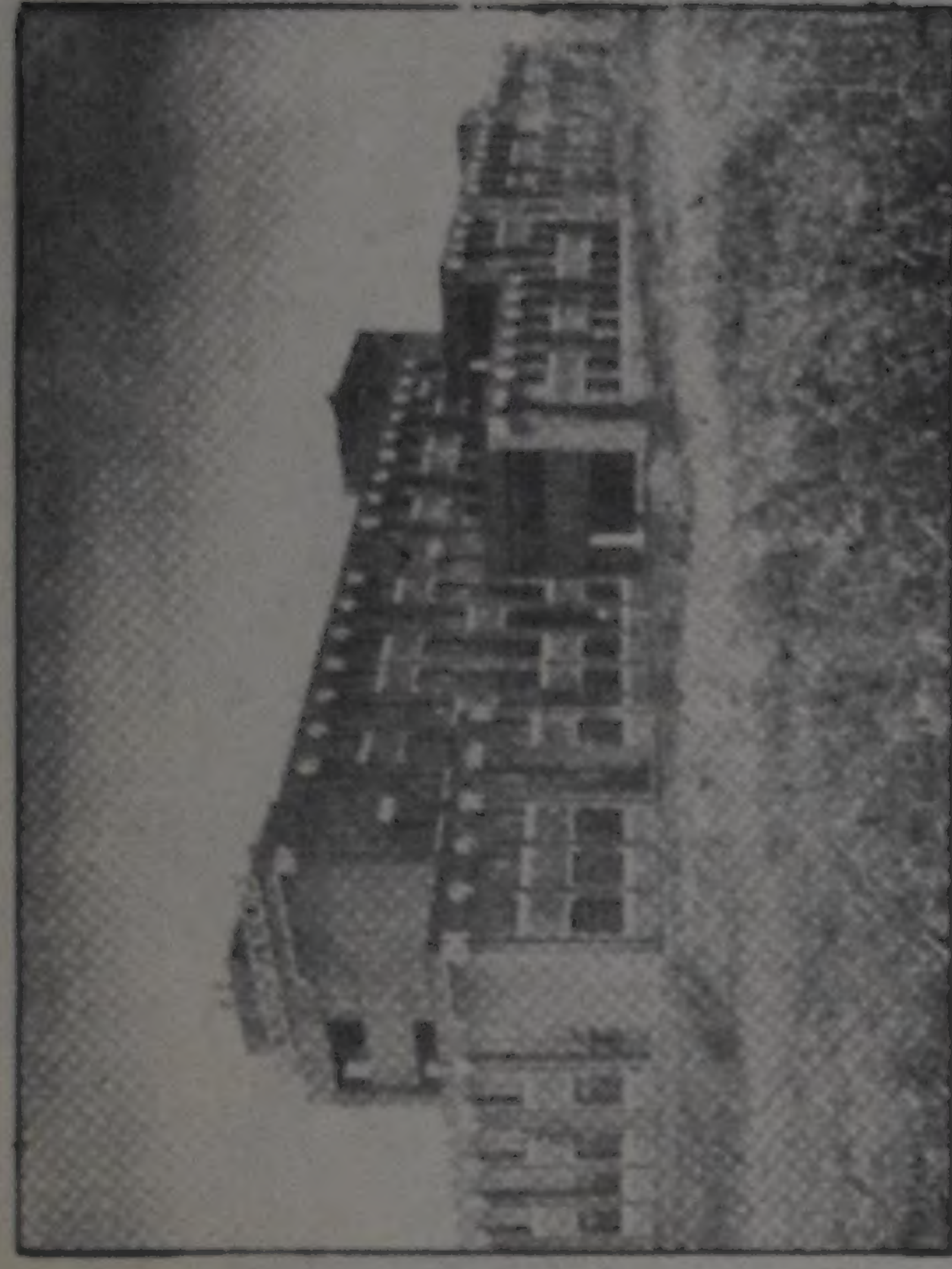
Het heeft overigens weinig gescheeld of de nieuwe provincie zou er niet gekomen zijn. Nadat de Tweede Kamer in mei met slechts drie (CDA-) stemmen tegen met het

wetsontwerp tot stichting van de provincie akkoord was gegaan, maakte de Eerste Kamer grote problemen. Pas na een lang debat hechte de senaat op 25 juni, met 38 tegen 33 stemmen, zijn fiat aan het ontwerp. Kantjeboord dus.

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*Sportsplein, het toekomstige provinciehuis.*

## Zeven procent zesdeklassers is analfabeet

DEN HAAG — Van de zesdeklassers op de basisschool kan zeven procent als analfabeet beschouwd worden. Negen procent kan niet echt goed schrijven en 44 procent schrijft hoogst twijfelachtig.

Dit zijn enkele uitkomsten van een onderzoek gedaan door de stichting centrum voor onderwijsonderzoek van de Universiteit van Amsterdam. Het onderzoek werd

uitgevoerd in opdracht van het ministerie van onderwijs en wetenschappen.

De onderzoekers namen steekproeven op 300 basisscholen. Van 1200 leerlingen werden verschillende taalvaardigheden nagegaan: lezen, schrijven, spreken en

luisteren. Er werd niet uitsluitend naar schoolse vaardigheden gekeken. De kinderen werden getest op onder meer het lezen van het telefoonboek en het schrijven van een briefje aan de ouders. Gisteren werden de resultaten aangeboden aan staatssecretaris Van Leijenhorst. Zowel de onderzoekers als de staatssecretaris legden er de nadruk op dat de scholen vrijwillig hebben meegedaan en de gegevens niet worden gebruikt om individuele scholen te beoordelen. "Het gaat om de stand van het basisonderwijs als zodanig," aldus Van Leijenhorst.

Uit het onderzoek bleek dat zesdeklassers minder moeite hebben met lezen en praten dan met schrijven. Maar één

procent van de kinderen kon zich mondeling niet goed uitdrukken. De taalprestaties van het merendeel van de kinderen van buitenlandse afkomst ligt niet onder het landelijk niveau. Taal blijft het minst geliefde vak op de basisschool te zijn.

Lezen doen de zesdeklassers veel liever dan schrijven. Voor alles worden strips gelezen, onmiddellijk gevolgd door leesboeken. Een gemiddelde zesdeklasser kijkt twee uur per dag televisie. Wat lezen betreft slaagt zeven procent er waarschijnlijk niet in zichzelf buiten de school te redden. Daarnaast is er nog een groep van veertien procent eveneens slechte lezers.

*Overgenomen uit Trouw, 7 september, 1985.*

## Groter adres

Hiermee weer het abonnementsgeld voor het komende jaar. Wij vinden uw blad een mooi blad en willen het niet missen. Er zijn genoeg dingen waar we het niet mee eens zijn, maar er zijn ook vele mooie stukken in. Wel zou ik graag dat u uw adres wat in grotere letters op de tweede bladzij wilt zetten daar het voor oudere mensen haast niet te lezen is.

Mr. & Mrs. C. Pool,  
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## Books

Sociology of (American) religion

### A valuable study on the church as social structure

*The Church as a Social Institution*, by David O. Moberg. Grand Rapids, Mich.: Baker Book House, 1984, 2nd edition; cloth, 602 pp., \$26.15. U.S. Reviewed by Remkes Kooistra, retired campus pastor, Waterloo, Ontario.

David Moberg is best known among students of sociology and theologians as the author of *The Great Reversal* (1972). Moberg wants to be known as an evangelical scholar. His books show how his scholarship has met with much suspicion among evangelicals. (It may interest readers to know that Moberg studied for some time at the state university in Groningen, The Netherlands.)

#### Reputation builder

Already in 1962, David Moberg wrote his first edition of *The Church as a Social Institution*. It helped build his reputation as a distinguished and comprehensive scholar. The book was well-received and is used now as a textbook at many colleges, universities and seminaries. It has been called "a goldmine of reference material." I agree with the critic who said that this book is "probably the most comprehensive review of the data pertaining to contemporary American church life."

Each of its 20 chapters has a large number of subheadings which enables the reader to orient him- or herself quickly. Each chapter ends with a comprehensive summary.

Moreover, there are many footnotes referring to other materials and each chapter ends with a list of "selected references." All this makes Moberg's book a well-documented study of the church as a social phenomenon.

#### Insights into individualism

Not too long ago I wanted to know something about indi-

vidualism in American Protestantism and I decided to consult Moberg's book. In the index I found nine references to individualism in general, five to individualism in America and a dozen to religious individualism.

I read on p. 290, "Religious individualism was closely related to a social individualism that opposed government interference with business. Fundamentalism gained the support of many industrialists..." (I should have known this when I came to this continent. I remember that a professor asked me once at seminary what I thought about Walter Rauschenbusch and his social gospel. It became apparent that that German Baptist professor was considered to be one of the greatest heretics of the twentieth century and ... that I was close to being a communist.) In connection with the social activities proposed by Rauschenbusch, Moberg informs us that many American Protestant Christians have to overcome at least six barriers for social effectiveness, one of them being that "American individualism has carried over into a personal emphasis on presenting the Gospel and often has prevented social teaching from taking root."

#### Socio-economic factors

Let me cite another example of the richness of this book. In church education Moberg concludes that "more Bible knowledge does not ensure proper growth in character." (p. 390) Protestant children attending Sunday school were not much different in cheating behaviour from those who did not attend Sunday school. Did you know that Baptist and Anglican children cheat more than Lutheran and Reformed?

Don't say too quickly that religion is "a preventive and

cure for delinquency." When socio-economic factors are applied, the differences between church goers and the unchurched with regards to criminality seem to disappear. For example, if Catholics and blacks are more often in conflict with the law than Protestants and whites, it may well be that there are more Catholics and blacks living in slums.

These examples show how informative and good this book really is. I found the chapters about the social functions of the church, church members, the clergy and about conversion and revivalism of special interest.

I was a bit disappointed to find only one paragraph devoted to *women clergy*. But it was good to see that some attention was given to the difficulties many ministers face in retirement.

#### Biography

### Mixed theological influence

*His Grace Given* by David H. C. Read. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1984, 130 pp. Reviewed by Ray Metcalfe, Toronto, Ontario.

In this autobiography, Pastor David Read traces his development both spiritual and otherwise from his birth in 1910 to his liberation from the Germans after serving five years as a P.O.W.

Using a natural writing flow granted to few pastor-writers, Dr. Read in eight short chapters covers such topics as "People Flowing In" (childhood influences), "Theology at Work" (his theological growth), "Theology at War" (where any ivory tower tendencies were dissipated) and "Waiting for Hitler."

As he traces how he matured over time it is fascinating how Dr. Read's view of God also changed. At one point in his life God could not be really "known," at another stage God was too "rigid" and

"narrow" and finally as Dr. Read matured and came under a strong Barthian influence, God became innocuous.

Those devotees of theological and church history will find insights into how during Dr. Read's travels one can see the new theological

#### Too much institutionalizing

One more bit of criticism. In Chapter 1, Moberg tries very hard to justify his book and the study of the sociology of religion. He maintains that the church is a social structure. Even prayer does not escape institutionalization. Moberg thus concludes that the unique character of religion does not prevent sociological inquiry. He writes, "Even though religion is distinctively sacred and involves divine relationships, it is a part of human group life."

It seems to me that Moberg has forgotten to some extent the wise words of Nels Ferré, whom he quotes on p. 4: "Faith and concern are social phenomena, to be treated as such, but they cannot be reduced, in their deepest roots and highest peaks, to the level of social relations."

The Church is a social phenomenon, but if the Church were nothing more, she would no longer exist. We may study the social aspect of the Church, but the Church is always more than a "social structure." Faith remains the gift of God's grace and the Church is the body of Christ. That body is human and functions in our world of social structures. Yet, the Church, born from divine election and product of the proclamation of the Gospel, escapes sociology at some point just as faith and conversion escape psychology.

If Moberg had better understood this unique nature of the church, he would perhaps have encountered less resistance and his book would have been still more valuable.

David H. C. Read is Pastor of Madison Avenue Presbyterian Church in New York City. He has authored more than 20 books, including *Christian Ethics* and *Religion Without Wrappings*.

Recommended for all adults, but those with the background from which to appreciate the theological points which are often made between the lines will appreciate this the most.

#### Spiritual and physical health

### Balanced approach to well-being

*Grow or Die — The Choice is Yours*, by Ann Watt Wiechmann. New Wilmington, PA: Son-Rise Publications, 1985. Softcover, 189 pp., \$3.97. Reviewed by Barbara Hudspeth, Dundas, Ont.

and reactions, hypoglycemia, candida albicans and the medical profession. While the author is quick to remind us that we need the Holy Spirit to empower us in our daily struggles, she also considers it our responsibility to be wise and knowledgeable where diet and self-discipline are concerned.

This is a good introductory book for someone who has not considered food and pace of living as major contributors to their spiritual health. Not terribly detailed or technical, it is easy reading and a good starting point for someone who might recognize his or her own problem and wish to delve deeper. A refreshingly balanced approach to mental and physical well-being.

Ann Wiechmann believes that many of our so-called spiritual problems are, in fact, health problems. Her little handbook deals with poor eating habits (sugar, caffeine, white flour and alcohol consumption), vitamin therapy, exercise, positive mental attitudes, food allergies

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